stamped upon them, they trampled upon their outstretched bodies, they jumped upon them; they beat them [as they lay stretched] on the ground; they dragged them along; they made them cry out; they beat them—they beat their backs; they beat them sorely; they kicked them as they fled: cruy.

And when these had been robbed, when they had been stripped, then they [could] only turn back, they [could] only go back to their houses.

[For] even if [that which was taken] was verily tribute, even this [the priests] took. Moctezuma was not wrathful therefor. For they [who robbed] were penitents; he held them in reverence; he feared them because they were priests, because they did penances and laid offerings before [the gods]; for they were priests.

And when they had arrived [at the temple], when the white reeds[3] had been brought, thereupon were sewn together and woven these reeds. They fashioned green and white mats[4] of the reeds, and, binding the reeds, they made stools, and they made seats with backs on which men might rest. In the same manner were fashioned, with the green and white reeds, seats with backs.

Thereupon they bound some thin reeds in a bundle. And when they had tied them in a bunch, then they were arranged in order, sewed, girt tightly, on the ground, with *maguey* roots, with fibers of *maguey*.

And when this had been done, then began the fasting in honor of Tlaloc. When night fell, then the priests all gathered in the priests' dwellings—the warrior-priests [who had taken three or four captives], and the priests [who had captured only one];[5] then those priests who were singers and beaters [of drums]; then all the lesser priests, and those who were yet children, the novice priests.

And when this had come to pass, then were spread upon the ground before the fire the [white and green] mats, the reed beds.

And when they had spread out the reed mats, the fire priest arrayed himself. He put on his sleeveless jacket and placed on his left arm [the maniple] called *mazcauelli*.[6]

And with it he took the incense bag, and he took his incense burner [in his right hand]. Thereupon

mocaxoxoj, quixixaxaxiztia, quixoxoyoxoqui, quixoxotlaxoyoxoqui, quixipetlavixoqui, quixcujilamolaca. 796[K] 688

Auh yn oncalacujcujiloque, yn oxpeptlaxaloque, çan vncan mocuepa, çan vncan ilnel yn jnchan:

in tlanellacalaqujlli, vel qujcuja, anno ic qualanja in Motecuçoma ichica ca tlamacehque, compopon conexpopoaltiaia, quixpoouia ynjc tlamacaxque, ynic tlamacena, ynixco ynicpac quimanaia, ynic tlamacaxque. [793]

Auh yn oncico, yn ocxitico aztapili: njman ie ic moqn, moçoçq, in aztapili: quichioa yn aztapilpetlal, yoan qujlpia in toli, tolicpalli quichioaia, yoan quichioaia tepetzoicpalli netlaxonj: çanoie ic muchioa in aztapili, aztapilxopetzoicpalli. 796[K] 285 352

Niman ie ic acqui quicuicuitlalpia, in tuli in tulpitaxoc: auh yn omocuicuitlalpi, njman ie ic monipana, tlalpan molpitiuh, mocacatzilpitiuh mamelhoatica metzonmecatica. 796[K] 284

Auh in ie iuhqui in ie vmpeoac, netlaiocaquaiatli: yn oioac njman mecacalteoa, mecacalteoiolon tlamacaxque: in tlamacacatecquiuhque tlamacacayiaipe: njman ichoan in tlamacaxque cujcanjme, tlaujcquijnj: njman ie muchintin, in tlamacacatzicacan, yoan in oc pipiltoznj tlamacazcaxtoc, tlamacatzna. 796[K] 793

Auh in ie iuhqui, njman ie ic ommoteca, tlecuilxipan, in aztapilpetlal, in aztapilpepechtli: 796[K]

auh yn ommoçoah aztapilpetlal: njman ic muchioa in tlenamacac, commaquja yn ixtcal, yoan conequja yn ixpuchcopa, itoca mazcauelli:

yoan idan conana in cepaltiquipilli, yoan conoui

3. Sahagún's Spanish text specifies of these reeds: "todo lo ſ cosa de vara del agua, o muy ſlaco."
4. In loc. cit., Sahagún states that the reeds were dismantled (probably beaten to pulp): "Luego los cañas, y enxeridos, enxeridos, y entrepuestos, los ſlacos y lo verde: y quedava de manera grandiſa." Bustamante, his editor, has added to "grandiſa" the words "de grandiſa blancura y verdor."
5. The number of captives is explained in loc. cit.
6. Cf. Anderson and Dibble, op. cit., p. 1, n. 6.

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TRIBUTE

Tribute of the whole province.—Rush mats and seats were a distinctive tribute of the province of Quauhtitlan, which paid the following items:

CLOTHING

400 bundles of rich little mantles**
400 bundles of little mantles with black-and-white border**
400 bundles of little white mantles**
62 warriors' costumes with shields (2 fine pieces)*

FOOD

4 wooden bins (1 each of maize, beans, chian, and huauhtli)*

OTHER TRIBUTE

4,000 *petates*
4,000 rush seats

11. Xilotepec

SOURCES OF THE MAP

The province of Xilotepec, which kept its name into the late sixteenth century, contained seven towns, according to page 9 of the *Matricula* and folio 31' of the *Mendocino*. It lay in the southwest part of Hidalgo and in the northwest part of the State of Mexico. In the *Matricula*, the towns of Xilotepec and Michmaloyan are identified in roman letters; in the *Mendocino*, all are. The present map is based on the "Millionth Map" of the American Geographical Society, sheets "San Luis Potosí" and "Ciudad de México." Below are the *Mendocino* names which have been identified with those of the modern map:

MENDOCINO	MILLIONTH MAP
Acaxochitla, 7	[Missing]
Michmaloyan, 5	Michimaloyan
Tecoçauhtla, 11	Tecozautla
Tepetitlan, 6	Tepetitlán
Tzayanalquilpan, 3	Soyaniquilpan
Xilotepec, 2	Jilotepec

There remains a seventh town to identify in this province: Tlachco. It is possible that this may be the modern Querétaro, for the Mexican version of Querétaro (more properly "Querendaro" in Tarascan) is

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

808 bundles* of large white mantles, 4 brazas long**
400 bundles of women's skirts and blouses**
2 warriors' costumes with shields*

FOOD

400 bundles of dried chili peppers*

OTHER GOODS

800 bundles of cotton*

Another version of this tribute specifies the following annual payments:

CLOTHING

1,800 bundles of mantles for use as carpets, with varicolored stripes
..... plain mantles
..... women's skirts and blouses
100 bundles of "twisted" mantles, 8 brazas long and 3 *piernas* wide
100 bundles of thin mantles, 4 brazas long ("which altogether comes to forty thousand pieces")
200 bundles of loincloths

FOOD

100 loads of chili peppers
100 loads of little peppers

OTHER GOODS

400 *petacas* [petates?]
400 deerskins
100 live deer
100 large (live) parrots
40 bags of white feathers for weaving
40 bags of varicolored feathers

Besides this, servants were provided for the overlords.**

* Corrected from 800.

** Ixtlilxochitl, *Obras históricas* (1892), II: 197. The province of "Tzinuhuacalaxtl" paid "en cada un año de tributos mil y ochocientos fardos de mantas así de las ricas bordadas de todos colores, que servían para entapizar las salas y cuartos del rey, como de otras llanas, enaguas y huipiles, sin más cien fardos de mantas de Tlacatzinhque [Ilacatzinhque, Molina: cosa torcida] de á tres piernas, que tenía de largo cada una de ellas ocho brazas, y otros cien fardos de las más delicadas y primas de á cuatro brazas, que las unas y las otras venían á ser cuarenta mil piezas, sin más cuatrocientos petacas y cuatrocientos pellejos de venado, cien venados vivos, cien cargas de chile y cien cargas de pepitas, cien papagayos grandes, cuarenta costales de pluma blanca con que hacían telas, y otros cuarenta costales de plumería de aves de diferentes colores, sin más doscientos fardos de pañetes, que venían á ser cuatro mil, con las armas y criados necesarios para el servicio de palacio."